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ZION'S HERALD.

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ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD. ENTHUSIASM.

MR. EDITOR,
Some of your correspondents in furnishing you with reports of revivals of religion, are particular to state the revival of which they speak is far from enthusiasm. This naturally suggests the following inquiry:—Are revivals of religion generally tinged with enthusiasm? Or have Methodists heretofore been particularly distinguished for their enthusiasm? Is it but only they have discovered their error on this point? Or do they now consider it to be so great an evil, that they wish the world to know they are laboring to get it from among them? After these and other inquiries, the question arises, What is enthusiasm? And here again we have our difficulties.

Enthusiasm is a word which is not easily defined. Buchanan, in his Christian Researches, remarks on following amount, that nothing great has ever been effected, in spreading the gospel, without enthusiasm. As when a person imagines himself to be a Christian, when he is not; or that he possesses gifts, which he does not possess; or when one expects the end by the immediate power of God, without using the means with which God has favored him. The term is applied rather indiscriminately to extravagant and extraordinary religious exercises, and is not infrequently the term used synonymously with fanaticism; and unjustly applied to all who manifest uncommon zeal in the worship of God.—Who fears the reproach? If the powers of the soul be moved to uncommon exertion for the promotion of the Divine glory; and if the heart be filled with joy and peace in believing, abounding in the power of the Holy Ghost;—though they be branded with the name of enthusiasm, foolishness, is from God, according to the order of the Gospel. A word to the wise is sufficient.

ONESIMUS.

FOR ZION'S HERALD.
O thou sluggard; consider her ways and be wise.
Prov. vi. 6.

There is a temptation to which youth are peculiarly liable, and the want of foresight and economy, of which they are so often the victims, leads them to a dissipation of their time, strength, and activity, in the pursuit of pleasures, and to a neglect of their duties.

Those who are apt to be extravagant and unprovided for the time of need, are apt to be poor and needy in the time of need. Those who are provided for by the time of need, are apt to be rich and comfortable in the time of need.

Those who are diligent and provident for the time of need, are apt to be rich and comfortable in the time of need. Those who are negligent and unprovided for the time of need, are apt to be poor and needy in the time of need.

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ship; we must be always upon our watch, as not knowing what hour our Lord will come. A good man, who has taken care all his life to please God, has little more to do, when he sees death approaching, than to take leave of his friends, to bless his children, to support life, comfort himself with the hopes of immortal life, and glorious resurrection, and to resign his spirit into the hands of God and of his Saviour; his lamp is full of oil, and always burning, though it may need a little trimming when the Bridegroom comes, some few acts of faith and love, and such devout passions as are proper to be exercised at our leaving the world, and going to God; but when the Bridegroom is at the door, it is too late, with the foolish virgins, to buy oil for our lamps; unless we be ready when the Bridegroom comes, to enter in with Him to the marriage, the door will be shut against us; watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Some men talk of preparing for death, as if it were a thing that could be done in two or three days, and that the proper time of doing it were a little before they die; but I know no other preparation for death, but repentance, faith, and living well; and thus we must every day prepare for death, and then we shall be well prepared for death when it comes; that is, we shall be able to give a good account of our lives, and of the improvement of our talents; and he who can do this, is well prepared to die, and to go to judgment; but he who has spent all his days wickedly, whatever care he may take when he comes to die, to prepare himself for it, it is certain he can never prepare a good account of his past life, and all his other preparations, are little worth.

From the National Intelligencer.

GEN. WASHINGTON.

HIS LIFE, HABITS, AND MANNERS.
[FROM THE CUSTOS RECOLLECTIONS.]

General Washington, during the whole of both his public and private life, was a very early riser; indeed, the Maternal Mansion, at which his first habits were formed, abhorred the character of a sluggard, as much as nature does a vacuum. Whether as chief magistrate, or the retired citizen, we find this man of method and labor seated in his library from one to two hours before day, in winter, and at daybreak in summer.—We wonder at the amazing deal of work which he performed. Nothing but a method the most remarkable and exemplary, could have enabled him to accomplish an amount of labor, which might have given pretty full employment to the lives of half a dozen ordinary, and not idle men. When we consider the volume of his official papers—his vast foreign, public, and private correspondence—we are scarcely able to believe that the space of one man's life should have comprehended the doing so many things, and doing them so well. His toilette was soon made. A single servant prepared his clothes and laid them in readiness, also combed and tied his hair; he shaved and dressed himself, giving but very little of his precious time to matters of that sort, though remarkable for the neatness and propriety of his apparel. His clothes were made after the old fashioned cut, of the best, though plainest materials. When president of the United States, the style of his household and equipage corresponded with the dignity of his exalted station, though avoiding as much as possible every thing like show or parade. The expenses of his presidency, over and above the salary of government, absorbed the proceeds of the sale of a very considerable estate.

The president never appeared in military costume, unless to receive his brethren of the Cincinnati, or at reviews. He then wore the old opposition colors of England, and the regimental dress of a volunteer corps which he commanded prior to the revolution. With the exception of the brilliant epaulettes, we believe a present from Gen. Lafayette, and the diamond order of the Cincinnati, presented by the seamen of the French fleet, our allies in the war of liberty, the uniform of the commander in chief of the army and navy, under the constitution, was as plain as blue and buff could make it. The cocked hat, with the black ribbon cockade, was the only type of the heroic time, which appended to the chief, during his civil magistracy; in all other respects, he seemed studiously to merge the military into the civil characteristics of his public life.

About sunrise, Gen. Washington invariably visited and inspected his stables. He was very fond of horses and his equippage were always of a superior order. The horses which he rode in the war of independence, were said to be superb. We have a perfect remembrance of the charger which bore him in the greatest of his triumphs, when he received the sword of the vanquished, on the ever memorable 19th Oct. 1781. It was a chestnut, with white face and legs, and was called Nelson, after the patriotic governor of Virginia. Far different was the fate of this favorite horse of Washington, from that of the high mettled racer. When the chief had relinquished his back, it was never mounted more, but cropped the herbage in summer, was housed and well cared for in winter, often caressed by the master's hand, and died of old age at Mount Vernon, many years after the revolution. The library and a visit to the stables, occupied the morning till the hour of breakfast: this meal was without change to him, whose habits were regular even to matters which others are so apt to indulge themselves in, to endless variety. Indian cakes, honey, and tea formed this temperate repast. On rising from table, if there were guests, and it was seldom otherwise, books and papers were offered for their amusement; they were requested to take good care of themselves, and the illustrious farmer proceeded to the daily tour of his agricultural concerns. He rode upon his farms entirely unattended, opening his gates, pulling down and putting up his fences, as he passed, visiting his laborers at their work, inspecting all the operations of his extensive agricultural establishments with a careful eye, directing useful improvements and superintending them in their progress. He introduced many and valuable foreign, as well as domestic modes of improved husbandry; showing, by experiment, their practical utility, and by his zeal and ability, "gave a seed to the plough," and a generous impulse to the cause of agriculture and domestic economy—those important sources of national wealth, industry, and independence.

The tour of the farms might average from ten to fifteen miles per day. An anecdote occurs to us at this moment, which, as it embraces a revolutionary worthy, a long tried and valued friend of the chief, and is graphic in its representation to our readers. We were accosted, while hunting, by an elderly stranger, who inquired whether the general was to be found at the Mansion House, or whether he had gone to visit his estate. We replied, that he was abroad, and gave directions as to the route the stranger was to pursue, observing, at the same time, you will meet, sir, with an old gentleman riding alone, in plain drab clothes, a broad brimmed white hat, a hickory switch in his hand, and carrying an umbrella with a long staff, which is attached to his saddle-bow—that personage, sir, is General Washington! The stranger, much amused at our description, observed, with a good humored smile, Thank ye, thank ye, young gentlemen; I think if I fall in with the general, I shall be rather apt to know him. At dinner we had the pleasure of being introduced to Col. Meade, who had been aid-de-camp to the commander in chief, in the war of the revolution. The umbrella was not used as an article of luxury: for luxuries were to him known only by name. Being naturally of a very fair complexion, his skin was liable to be affected by the influence of the sun.

This umbrella, just as it was when last he had it down, never again to require its friendly shade, we have had the good fortune to preserve for a quarter of a century, and the happiness to present it to the patriarch of La Grange, in whose possession it will long be treasured as the relic of his paternal chief, and as an appropriate memorial of the modern Cincinnati.—Precisely at a quarter before three, the industrious farmer returned, dressed, and dined at three o'clock. At this meal he ate heartily, but was not particular in his diet, with the exception of fish, which he was excessively fond; and except sparingly of dessert, drank a home-made beverage, and from four to five glasses of Madeira wine. When the cloth was removed, with old fashioned courtesy he drank to the health of every person present, and then gave his toast—his only toast—*All our friends*—than which a nobler or kinder sentiment never was pledged at the board of social friendship, or "brayed out with the trumpet's triumphs," at the "carousals" of a king.

The afternoon was usually devoted to the library. At night, his labors over the table, and to enjoy their society for several hours—took no supper, and about nine o'clock retired to bed. When without company, he frequently read to his family extracts from the new publications of the day, and, on Sunday, sermons and other sacred writings.

In winter, when stress of weather prevented his taking his usual exercise, he was in the habit of walking for an hour in the portico, before retiring to rest. As the eastern portico of the Mansion House is more than ninety feet in length, this walk would complete several miles.

Thus, in the seldom varied routine of useful industry, temperate enjoyment, and the heartfelt gratifications of domestic felicity, spent the latter days of the father of his country; and O! it was luxurious to behold this "time honored man," the race of whose glory was run, who had seized the goal of all his wishes, obtained the reward of all his toils, in the freedom and happiness of a rising empire, resting from his mighty labors, and the tranquil retirement of Mount Vernon.

The sedentary occupations of the president of the United States necessarily limited the opportunities for active exercise. These were principally enjoyed in occasional rides to the country, and in frequent walks to his watch-maker's, in Second street, for the purpose of regulating his watch by the time keeper. As he passed along, often would mothers bring their children to look on their paternal chief, yet not a word was heard of president of the United States: the little innocents alone were taught to lip the name of Washington.

He was rather partial to children; their infantile playfulness appeared to please him, and many are the parents who at this day rejoice that his patriarchal hands have touched their offspring.

Gen. Washington was always a strict and decorous observer of the Sabbath. He invariably attended divine service once a day, when within reach of a place of worship. His respect to the clergy, as a body, was shown by public entertainments to them, the same as to the corps legislative and diplomatic, and among his bosom friends were the present venerable bishop of Pennsylvania, and the late excellent prelate and ardent friend of American liberty, Dr. Carroll, Archbishop of Baltimore.

On Sunday, no visitors were admitted to the president's house, save the immediate relatives of the family, with only one exception; Mr. Speaker Trumbull, since governor of Connecticut, and who had been confidential secretary to the chief in the war of the revolution, was in the habit of spending an hour with the president, on Sunday evenings. Trumbull practised the lesson of punctuality which he learned in the service of the old time, with such accuracy, that the porter, by consulting his clock, could tell when to stand ready to open the *Speaker's bell*, as it was called in the family, from the circumstance of no hand, other than the speaker's, touching the bell on the evenings of the Sabbath.

Forty years an husband, Gen. Washington retained an old fashioned habit of husbands, as he always did the ease and elegance of old fashioned manners. He wore suspended from his neck, by a gold chain, and resting in his bosom, the miniature portrait of his wife, from the time of his marriage until he ceased to live in nature. The letter which he wrote to her, upon his acceptance of the command of the armies of liberty, is a proof both of his conjugal tenderness, and diffidence in receiving so important a commission; also of the purity of his heart, and of the generous and nobly disinterested motives, which governed his life and actions.

SPIRIT OF THE WORLD. When a direct tax was levied to defray the expenses of the last war, a citizen of Vermont, on paying twenty dollars as his proportion of it, declared to his friends that he never felt more happy than when putting that sum into the Collector's hands to aid so worthy a cause. The next Sabbath a collection was to be taken up to assist in sending the Gospel to the heathen, and the wife of this individual had rolled up in her handkerchief, two cents, to contribute on the occasion. On observing this and learning its object, this patriotic man declared the money should not go—unrolled the "two mites," and secured them in his own pocket.—*Ver. Chron.*

HORRORS OF WAR. The following extract, which refers to the sufferings of the French Army, during its campaign in Russia, exhibits a graphic description of one of the most appalling scenes in military history.

The winter now overtook us—and by filling up the measure of each individual's sufferings, put an end to the mutual support which had hitherto sustained us.—Henceforward the scene presented only a multitude of isolated and individual strugglers. The best conducted no longer respected themselves. All fraternity of arms was forgotten. All the bonds of society were torn asunder—excess of misery had brutalized them. A devouring hunger had reduced these unfortunate wretches to the mere brutal instinct of life preservation, to which they were ready to sacrifice every other consideration; the rule and barbarous climate seemed to have communicated its fury to them. Like the worst of savages, the strong fell upon the weak and despoiled them—they eagerly surrounded the dying, and often even waited not for their last sigh before they stripped them.

When a horse fell, they rushed upon it, tore it in pieces, and snatched the morsels from each other's mouth like a troop of famished wolves. However, a considerable number preserved enough of moral feeling not to seek their safety in the ruin of others, but this was the last effort of their virtue. If an officer or comrade fell alongside them, or under the wheel of

the cannon, it was in vain that he implored them by a common country, religion and cause to succor him. He obtained not even a look; all the frozen inflexibility of the climate had passed into their hearts—their rigidity had contracted their sentiments as well as their features. All except a few chiefs were absorbed by their own suffering and terror left no place for pity. Thus that egotism, which is often produced by excessive prosperity, results also from extreme adversity—but in the latter case it is more excusable; the former being voluntary, the latter forced; one a crime of the heart, the other an impulse of instinct, and altogether physical; and indeed, upon the occasion here alluded to, there was much of excuse, for to stop for a moment, was to risk your own life. In this scene of universal destruction, to hold out your hand to your comrade or your sinking chief, was an admirable effort of generosity.—The slightest act of humanity was an instance of sublime devotion.

When unable from total exhaustion to proceed, they halted for a moment. Winter, with his icy hands, seized upon them for his prey. It was then that, in vain the unfortunate beings, feeling themselves benumbed, endeavored to rouse themselves. Voiceless, insensible, and plunged in stupor, they moved forward a few paces, like automata, but the blood, already freezing in their veins, flowed languidly through their hearts, and, mounting to their heads, made them stagger like drunken men. From their eyes became red and inflamed from the continual view of the dazzling snow, the want of sleep, and the smoke of the bivouac, there burst forth tears of blood, accompanied by profound sighs. They looked at the sky, at us and upon the earth with a fixed, haggard consternation; this was their last farewell or rather reproach to that barbarous nature that tortured them.—Thus dropping upon their knees, and afterwards upon their hands, their heads moving for an instant from right to left while their gasping lips escaped the most agonizing moans—at length they fell prostrate upon the snow, staining it with a gush of living blood, and all their miseries terminated.

Their comrades passed over them without even stepping aside, dreading to lengthen their march by a single pace; they even turned not their heads to look at them, for the slightest motion of the head either to the left or to the right was attended with torture, the hair of their heads and beards being frozen into a solid mass.

Scenes of still greater horror took place in those immense log houses, or sheds, which were found at certain intervals along the road. Into these, soldiers and officers rushed precipitately, and huddled together like so many cattle.—The living not having strength enough to remove those who had died close to the fire, sat down upon their bodies, until their own turn came to expire, when they also served as death beds to other victims. Sometimes the fire communicated itself to the wood, of which these sheds were composed and then all those within the walls, already half dead with cold, expired in the flames. At Jouppronni, the soldiers set fire to whole houses, in order to warm themselves a few minutes.—The glare of those conflagrations attached crowds of wretches, whom the intensity of the cold and suffering had rendered delirious; these rushing forward like madmen, gnashing their teeth, and with demonic laughter, precipitated themselves into the flames, where they perished in horrible convulsions.—Their famished companions looked on without fright, and it is but too true that some of them drew the half roasted bodies from the fire and ate them.

THE LIBERAL PROFESSOR FRANCK.
Augustus Herman Franck was one of that rare number, who unite great piety with great learning. He flourished in Germany, in the latter part of the 17th and beginning of the last century. He was distinguished as the friend of evangelical piety, and the warm and active patron of every scheme of Christian benevolence in his day. He was instrumental in effecting a most extensive revival of pure religion in a large part of Germany, and in training up for the church many of her most faithful ministers in that country. He was born A. D. 1663. His education began with his earliest years; his proficiency in every branch of science was rapid, and when he was yet a young man, entitled him to hold a place with the most learned men of his age. It was not, however, till the 24th year of his life, that he became savingly acquainted with the gospel. Before that, he had acquired a thorough acquaintance with theology as a science, and had shown some appearances of more than ordinary devotion; but his knowledge ministered chiefly to pride, and his occasional seasons of excitement were like the morning cloud and early dew. But now he became deeply convinced of his miserable state, as being without living faith in Christ, and found no rest till he had embraced him in his soul, and given himself up unreservedly to his service.

Some time after, by appointment of the King of Prussia, he was made a Professor in the University of Halle, and became at the same time Pastor of the church in its vicinity. Here he founded the celebrated Orphan House. Its institution furnishes a most striking illustration of the power of faith, and beautifully illustrates that passage in the Scripture; "God is able to make all grace abound towards you, that ye always, having all sufficiency in all things, may abound to every good work." Though the resources of the Professor were exceedingly small, yet as he gave himself up with faith, to the work of doing good, God marvelously caused the means of his benevolence to abound more and more, so that his charity gathered increased power, the more abundantly it was expended.

In that country there was at that time, no regular provision made for the poor; they had to depend on the alms of private persons, or any relief their condition might command. It was a custom in the city of Halle, for such as were disposed to assist them, to appoint some particular day in the week, when they would dispense their charity to those who might assemble at their doors. Professor Franck had his day of this kind; every Thursday a crowd of beggars gathered before his house to receive something from his hand. He had a heart to compassionate their distresses; but especially their ignorance and want of religion affected him, and prompted him to meditate much by what plan he might meliorate their condition more effectually than by occasional alms. He resolved to attempt something, and accordingly one day, invited the whole company into his house.—The elder persons, he placed on one side of the room, and the children on the other, and then set himself to instruct the latter in the elementary principles of religion, so that their parents might hear and be instructed at the same time. The exercise was concluded with a short and appropriate prayer, and after receiving the usual distribution of alms, the little congregation was dismissed, with an intimation that in future he would treat them every Thursday in the same way.

This plan he pursued, but soon found that a more thorough instruction must be enjoyed by the children, before he could effect any general good. It was necessary that they should be taught to read. He resolved, therefore, to pay for their schooling; but as he

already had several poor persons to support, his little fund soon fell short. To remedy this difficulty he procured an alms-box, and sent it every week, round among the students. By this means he collected a small sum, but so small that it seemed not worth the trouble to continue this method. He then fixed a box in his own parlour, with these inscriptions; "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" and "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver." The assistance received through this channel was for some time small, but enabled him still to retain some poor children at school.

He found, however, that they made little improvement. They were negligent—often staying away, and were not faithfully attended to when present. The next thought, was to have a school of his own, where he might be able to teach under his own eye. While he was meditating on this design, his box was suddenly enriched with an offering considerably larger than common; it amounted to about four dollars. When he found this, he said in the confidence of faith, "This is now a considerable fund, worthy to be laid out in some important undertaking; I will even take this, for the foundation of a charity school!" The same day he laid out half of it, in the purchase of books for the children to read. A room before his study door was fitted up for the school, and a poor student of the University hired for a small compensation, to teach two hours every day. The first day, twenty-seven children attended, and he gave each of them a book; but only four of them showed their faces there again, the rest with their new books returned no more. This was discouraging enough; but the faith of this good man did not fail. He got more books and gathered new scholars, taking the precaution to retain the books in the school-room, that they might not again be lost.

His little stock of money could not last long; but just as it was exhausted, the contribution of some friends who were pleased with his design, came seasonably to recruit the wasted fund, and encouraged him to persevere without doubting.—Some of the inhabitants of the town, too, desired to send their children to his school, on account of the careful instruction there enjoyed, paying the teacher the regular rate for tuition; so that he agreed to teach five hours instead of two. Soon after, as the undertaking came to be more known abroad, several persons sent in money and clothing for the children. Thus a new motive was presented, to bring them diligently to attend the school. Not long after, contributions of money considerably larger, were sent him, to be used by him for the general benefit of the poor, and for the aid of his school. The number of scholars, too, so increased, that he found it necessary to hire another room, and employ another teacher.

But the main object of the Professor was the moral improvement of these children of the poor. Here he found his system still seriously defective. The children by daily communication with their ungoverned parents at home, lost whatever good impressions they might receive in the school. He resolved, therefore, to take another step. He selected some of the children, and undertook to maintain them at his own expense. Gradually his views on this subject enlarged still more, and he conceived the idea of establishing a hospital for orphans, without any resources for the work, but faith in God. He mentioned his design to some friends. One of them immediately appropriated a sum, the interest of which was intended to support one orphan continually. Four children were presented to Dr. Franck, for him to select one. "In the name of God," says he, "I ventured to take them all." In a short time he received five more. God did not disappoint his expectations; large contributions came in from various quarters, increasing in value, as his labors of love became more and more extended.

He proceeded to buy, fit up and furnish a house for the reception of the orphans now under his care. When his house was ready, the number was increased to twelve. Here they were supplied with all that was needful to make them comfortable; clothed, fed and instructed. This was the institution established. Its growth advanced with wonderful rapidity; its resources multiplied; its benefits were more and more widely extended; its fame spread through Germany, through Europe, and through the Christian world! It was in the early part of the year 1694, when he first began to bring the beggars into his house; toward the close of 1695, his little orphan house was founded; in the year 1700 its reputation had so spread, that the King of Prussia sent a deputation of four persons, to examine its organization, and bring him a full account of it. In 1702, he was enabled to erect a building, that cost five thousand pounds, and to introduce within its walls more than two hundred poor. In the year 1727, the number of children taught in the several schools of the Orphan House was increased to 2196, and more than 150 students of the University were employed a portion of their time in giving them instruction. In that year, the great and good man, whom the institution owed its origin was removed by death, to his rest and reward in heaven.

Besides the charity bestowed on orphans and poor children, a provision was made in the institution, at its first commencement, for the benefit of poor students of the University. The Professor resolved in the name of God, to board a number of them, and accordingly a table was spread for them in the Hospital! "I cast myself," says he, "upon the providence of the Lord, hoping that his bounty would, from time to time, supply us with such relief as would be sufficient for them." In this way, he not only did them an act of charity, in providing for their comfortable support, but at the same time brought them more immediately under his own salutary influence; and thus were many of them moulded for virtue and usefulness in an eminent degree. Before his death, about an hundred students were thus constantly maintained.

Of the growth of this noble institution since that time, we need not here speak. The history of its origin should lead us to admire the power of faith, and excite us to cultivate with diligence a similar spirit of confidence in God, and readiness to engage in every good work. The believing charity of one pious man, daring to act and advance, even where human prudence could see no resource for the work, founded and reared such an institution, the ornament of Halle, the glory of Germany, the admiration of the world.—*Philadelphia.*

From the New York Observer and Chronicle.

INDIAN SCHOOLS.

From an official statement communicated to Congress, we have prepared the following schedule, showing the number of Indian schools within the jurisdiction of the United States, the tribes in which they are located, the places where, the number of teachers, including missionaries and laborers of both sexes, the number of scholars, and the appropriations annually allowed and paid to each school by order of the government. The statement was intended to exhibit the condition of the schools on the 20th of November last; but the returns from several states not having been re-

ceived, we are unable to give a full and complete statement. The following table shows the number of Indian schools within the jurisdiction of the United States, the tribes in which they are located, the places where, the number of teachers, including missionaries and laborers of both sexes, the number of scholars, and the appropriations annually allowed and paid to each school by order of the government. The statement was intended to exhibit the condition of the schools on the 20th of November last; but the returns from several states not having been re-

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ceived at the time it was prepared, the information is necessarily incomplete. As far as practicable, we have endeavored to supply its deficiencies.

Truba.	Stations.	Teachers.	Sch.	Appr.
Cherokees	Spring Place, Un. Brethren,	1	11	\$300
east of the	Ochochology,	1	8	
Mississippi.	Brainerd, Am. Board,	11	84	1,000
	Cannel,	5	84	100
	Creek Path,	5	84	100
	High Tower,	1	7	
	Willstown,	1	7	
	Hawes,	2	2	
	Candy Creek,	2	2	
	Valley Town, Bp. G. Con.	7	60	500
	Tensasawtee,	9	38	250
Do. of the Arkansas	Dwight, Am. Board,	16	65	800
	Eliot,	6	20	
	Mayhew,	6	54	
	Bellevue,	4	16	
	Commas,	4	25	
Chicotaws.	Goshen,	6	14	1,500
	Atik-hon-nuh,	2	13	
	Capt. Harrison's,	2	15	
	Col. Johnson's,	4	22	
	Col. Folsom's,	1	7	
Creeks.	Whittington, Bp. G. Con.	9	27	600
	Asbury, Meth. Miss. Society,	2	40	
	Monroe, Syn. S. C. & Geo.	12	27	800
	Tockishish,	2	17	
Chickasaws.	Cause Creek,	6	16	
	Martin,	14	31	400
	Charity Hall, Cumb. Pres.	14	31	250
	Union, Am. Board,	14	31	250
	Harmony,	8	40	250
Ozages.	Hopewell,	3	4	
	Neopie,	4	4	
Ottawas.	Thompson, Bp. G. Con.	21	10	300
	Miami of the Lake, West-	13	70	600
Pattawatomies.	Carey, Bp. G. Con.	2	69	800
Wyandots.	Upper Sandusky, Methodist	2	69	800
Maumees.	Maumee, Ohio, Am. Board,	2	45	450
	Tuscarora,	2	45	450
	Sandusky,	2	39	500
Sandusky.	Catawagus,	2	39	500
	Townsend, Bp. G. Con.	3	20	300
Oncidas.	Oncida, Ep. Mis. Soc.	2	40	400
	Oncida, Hamilton Bp. Mis.	8	162	500
	Soc.	9	25	800
Mackinaws.	Mackinaw,	1	60	250
Floresant, Mo. Soc. Jesuits,				
Pasquaquidly, Pleasant Point, Me. Soc.				
Prop. Gospel, &c.				
			253	\$12,750

From the Methodist Magazine.

SKETCH OF THE RISE AND PRESENT STATE OF THE METHODIST EPISCOPAL CHURCH IN NEW YORK.

While we rejoice at the prosperity of the kingdom of Christ in our country, of which we are assured by the numerous accounts of revivals of religion published in our periodicals, the preachers on this station feel it to be their duty to recapitulate their joys with their brethren in other parts of our Lord's vineyard. Indeed it would be a sort of selfishness unbefitting Christian benevolence, or even courtesy, to withhold from their brethren the good things that the Lord and Saviour of sinners has done and is doing in New York. They have furnished us with the particular state of the work in the several congregations belonging to the station, according to their respective places of residence, the substance of which is here presented for publication.

It is now more than half a century since Methodism was planted in this city. Though small in the beginning, it has progressed with a firm and steady march; with various success in adversity and in prosperity, in war and in peace; nor have the partial defections and occasional secessions broken our ranks, or driven the faithful from their posts. At present we have general peace and harmony among preachers and people, all agreeing to unite their efforts to promote the common interest of the church.

For more than two years there have been favorable appearances and frequent showers, which we have hoped would be followed with a settled rain of righteousness. Many of our people who were hungering and thirsting after righteousness, have been filled with perfect love; much has been done to promote holiness of heart and life, and to encourage Christian experience in the deepest things of God. The labor has not been vain; for several months past awakenings have been more frequent, and conversions more numerous; and the present appearance is encouraging in all our churches. About 250 have been admitted on trial since last conference, most of whom have been received since our last camp meeting.

For the sake of method, I will follow the order in which the congregations were raised, beginning with John-street church; which is not only the oldest in this city, but the first on the continent, and the consecrated spot where Methodism had the first permanent standing in America. It was founded A. D. 1763, and rebuilt in 1817. Some time after the new church was completed, there was a gracious work of God in this congregation, and a number of faithful souls were added to the flock of Christ. About 18 months since, at the request of a number of pious females, a prayer-meeting, exclusively for their own sex, was established in one of the class rooms in the basement story of the church. With patient perseverance, until God has heard and answered their fervent and faithful prayers. On the evening of the 23d of October last, two souls professed to find peace with God through our Lord Jesus Christ in this meeting. The great deep of their hearts had been broken up the evening before, by the preaching of the word, which continues to be owned and honored of God. From that time to the present the work has gradually increased; 35 have experienced remission of sins, through faith in the atonement; and 25 have been admitted on trial. Our congregation has increased, our classes better attended, and the prayer-meetings are more lively and profitable. Whenever an invitation is given to the mourners to come forward, we have from one to fifteen at the altar, earnestly desiring the prayers of God's people. We have 17 classes, and 493 members attached to this church, and the work is prospering.

Fourth-street church was the second Methodist church built in this city, and the oldest now standing. It was founded in 1792, and is generally filled to overflowing. There have been several gracious and extensive revivals of religion in this congregation, and at present our prospects are truly encouraging. The fore part of last December, the word of God was observed to take a deep effect on the congregation; the mourners were invited to the altar; and while the people of God were united in prayer for these, two souls were brought into liberty. The Sabbath evening following, after preaching, the mourners were again invited to come forward, and the altar was crowded with penitents, whose cry was "What shall we do to be saved?" Prayer was offered up to God for them, and nine more experienced religion, and rejoiced in God their Saviour. Our watch night on new year's eve was an interesting season. The meeting commenced at eight o'clock; the house was crowded, great solemnity rested upon the audience, and very few left the house before twelve o'clock. We then closed the meeting by singing a new year's hymn, and the congregation retired; but some, who were not weary in well doing, tarried to pray for the mourners who were unwilling to leave the place, and two were converted to God and made happy in his love. The work is still going on with increasing interest, and we have many who will be made partakers of the grace of life. The number of classes belonging to this congregation is 11, 720 members.

Duane-street Church is the next in order, and was built in the year 1793. Owing to its local situation, this church did not fill as rapidly as some of our houses have done; but the congregation has always been respectable for numbers. The membership has gradually increased, and at several times there have been considerable revivals, and large additions to the church. Several persons belonging to this congregation, experienced religion at our last Croton Camp-meeting, and others were awakened, who, on their return, manifested their determination to serve the Lord. A deep seriousness appeared in the congregation, and mourn-

ers came forward in the prayer-meetings, which were held on Sabbath evenings after preaching; and at almost every meeting some have found peace, and the work continues to go on. Between 60 and 70 have professed to experience a change of heart, and about 50 have been received on trial and meet in classes;—of which we have 18, and about 550 members attached to this church.

The Church in Allen-street was dedicated to the worship of Almighty God the first day of January, 1811. The winter following there was a gracious outpouring of the Spirit, and many were added to the church. The house soon filled to overflowing; and for several years this was the largest congregation we had in the city. But a combination of circumstances have operated against the prosperity of this church;—and the summer past the congregation has been considerably thinned by the opening of our new church in Willett-street. Of late, however, there appears to be some quickening among the members; the congregation increases, and one soul has found peace with God, through our Lord Jesus Christ. The prayer-meetings have become lively, and mourners begin to come forward desiring prayers. Here we have 19 classes, and 545 members.

Greenwich Village was formerly separated from the compact part of the city by a large tract of uncultivated ground, which is now principally covered with elegant and well-built houses, and is a very growing part of our city. In the year 1806 or 7, the preachers visited the people in this place, and commenced preaching to the villagers in a barn. In 1803 the first class was formed, consisting of 12 persons; and such was the success of this humble beginning, that in 1810 a commodious church was built, and dedicated the beginning of 1811. Though some of the first members have gone to their great reward, our numbers have gradually increased, and our congregation kept pace with the growth of population in the village. At present our house is well filled, and prospects are flattering. We frequently have a number at the altar, seeking the Saviour of lost sinners; some have found pardon through the blood of the cross, and joined our church; others are yet inquiring what they must do to be saved. Our watch-night was a solemn and profitable time. The house was filled with attentive hearers. About five minutes before 12 o'clock, we knelt down to close the old year and enter upon the new in silent devotion; but our silence was interrupted by the lamentations of a penitent mourner at the altar, and the sobs of some in the congregation—and the new year commenced with prayer and praise. At present we have 7 classes, and 262 members.

Bowery Village Church was built and dedicated in 1818; but the congregation had been collected, and classes formed, many years before; which, with the village itself, probably had its rise from the circumstance of the yellow fever prevailing in the city. A small building was erected by our trustees, which served for an academy, and also for a place of public worship; and being just 2 miles from the old city hall, it was by the name of "Two Mile Stone Academy." It is several years since there has been any special revival in this church; but some time in last November some awakenings commenced, since which a number have been made partakers of pardoning mercy, and rejoice in the knowledge of sins forgiven. Our congregation increases, and our prospects continue encouraging.—In this place we have 4 classes, and 112 members.

Willett-street Church was dedicated by Bishop McKendree on the 7th of May last, who was followed in the afternoon and evening by Bishops Hedding and Soule. This congregation had its rise from the labors of the local preachers, who established Sabbath preaching in a school room in the neighborhood of Corlar's Hook, which was hired for that purpose. In the beginning of 1819, the trustees of our church procured a large school room in Broome-street, and it was put on the regular plan of stations, and supplied as our other churches. The place was crowded with attentive hearers, and converts were added to the church. The general voice was, "the place is too strait for us," and measures were taken to build a church in this part of the city; but the heavy debts recently incurred the pressure of business, and numerous failures which took place among men of business about this time, caused the board of trustees to hesitate, although the ground was purchased. At this juncture a proposition was made from the Presbyterian missionary board, to lease to our trustees the house in Broome-street, which had been built for the use of a missionary they had employed in that part of the city, but who did not succeed according to expectation. The offer was accepted, and the first Sabbath we entered it, the house was filled to overflowing. Six years we occupied this house, and the great Head of the church honored our ministry with His gracious presence, and many were converted to God. In 1823 a very gracious work commenced, and has continued without any apparent declension to this time. The increase of the congregation, and the numbers added to the church, made it obvious that the time had come to build a church on the lots which the trustees bought for that purpose in 1819. The corner stone was laid Oct. 16, 1825, and the church was dedicated May 7, 1826. This church is built of stone, its dimensions 72 feet by 54, with a basement story, and is finished in a neat, plain style. Though many looked back to the mission house as the place of their spiritual birth, and others with pleasing recollections of what God had wrought, yet they took possession of this new sanctuary in the name of the Lord, and the work of His mercy overshadowed them. The work of reformation has increased, so that they are ready to banish it;—the glory of the latter house is greater than that of the former. About 120 have been received on trial since last June. On a Sabbath evening, not long since, between 30 and 40 crowded forward to the altar, with broken hearts, inquiring what they must do to be saved; and every week witnesses instances of conversion. We have at this time 12 classes, and 540 members.

It is with gratitude we record the mercies of our God, and with confidence we can proclaim, that He is our Rock and our salvation. Total number of church members in the city, 3,246.

New York, Jan. 29, 1827.

* I will here observe, that watch night was kept in all the churches; the houses were well filled, the congregations were attentive, solemn—and the meetings were unusually interesting and profitable.

A LIBERAL DONATION.

Just as the last pages of this number were going to the press, a letter was received by the Treasurer, enclosing Five Hundred Dollars. The donor conceals his name; but we may be allowed to publish his letter.

Sir,—The statement in the last Herald, of the great want of funds, to enable the Board to carry on its present extensive operations, and to send out reinforcements to our missionary stations, should arouse the friends of the Redeemer to an immediate and vigorous exertion to remove the embarrassments, so feelingly described. Having contributed my usual donation to the Board, I rested satisfied, until I read the Herald. Since then, the wants of the heathen, our increasing obligations to God, the necessity of working while the day lasts, and the value of souls, have convinced me, that it is my duty to devote, not a part of my present income, but of my capital to the glorious work of evangelizing the world. I accordingly have set apart, and now enclose you, Five Hundred Dollars, for that purpose. May Almighty God bless the labors of the Board, replenish its Treasury, and send many more laborers into his fields, which are already white unto the harvest.—*Mss. Herald.*

Methodists in Virginia.—The Virginia Conference of the Methodist Episcopal Church, met in Petersburg during the last month. The number of members within the bounds of the Conference is 31,363. Among other resolutions, the Conference passed the following:—

That every Preacher in this Conference be requested to make a collection on the 4th of July next in aid of the American Colonization Society. That they discontinue by precept and example, the pernicious, but too common practice of buying Lottery Tickets. The first Fridays in May and October next were set apart to be observed as days of Fasting and Prayer, in the bounds of the Conference. A Constitution for the contemplated College to be established in the Virginia Conference, was adopted, and each Minister authorized to use his exertions in obtaining subscribers for this purpose.

ANOTHER WHITEFIELD.

The Baptist Recorder, published at Bloomfield, Ky. of Feb. 10, says—We learn, that Dr. Fishback has resigned the Pastoral care of the first Baptist Church in Lexington. We hope, he will now devote his whole time to itinerating, like Paul, confirming the souls of the disciples, in the precious truths of the Gospel. We believe the Doctor is a friend to order, peace and harmony—not to creeds and confessions. It is expected, he will adopt the course pursued by Whitefield, ride and preach without locating himself, or attaching himself to any particular church. We sincerely hope, that those of our brethren who are now giving up the pastoral care of their churches, are deeply impressed with the forlorn condition of Zion—that to arouse the brethren from their sleeping and almost lifeless state, they are willing to leave houses and lands, friends, relatives and brethren. How unexpressably happy, and how highly honored, is that man, unto whom the Lord gives souls for his hire. Blessed is the man whom Christ has appointed to feed his sheep and his lambs.

From the Boston Recorder and Telegraph.

A RECENT OCCURRENCE.

Messrs. Editors.—The following is a simple statement of facts, and the public is left to draw its own inferences. The subscriber had the misfortune on the 14th inst. to lose a child aged 4 years. This child was christened, about three weeks after he was born, at the Roman Catholic Church by the Rev. Father Taylor. On the death of this child, application was made to the Rev. Mr. Burns of the Catholic Church to make a prayer over the child; who refused, stating that he never attended on any but adults. Application was then made to Rev. Dr. Jenks, who with his usual alacrity and benevolence attended at the house of mourning, and made a prayer over the child.—Every thing was ready for the interment, and carriages had been procured with considerable difficulty by the subscriber, who is a poor man, and has to struggle hard for a living. Liberty to bury the child in the Roman Catholic burying ground at South Boston, had already been obtained from Father Burns.—The Sexton of the Catholic Church arrived, and on learning that Dr. Jenks had made a prayer over it, refused to superintend the funeral ceremonies, in consequence of the prayer having been made by a Protestant minister. The funeral was consequently postponed, and the carriages discharged.

The subscriber proceeded immediately to the Right Rev. Bishop Fenwick, to relate these circumstances; who told him positively that his child being a Protestant should not be buried in the Catholic burying ground. The subscriber then asked the Bishop, if a child 4 years old could be a Protestant? To this question the only answer given by the Bishop was, that a Protestant should not be buried in the Catholic burying ground.

The subscriber pledges himself that the facts are as above stated. He wishes to make no remarks, but let the liberal minded judge for themselves.

LUCIUS BURNHAM.

Boston, Feb. 26, 1827.

A PROCLAMATION

FOR A DAY OF PUBLIC FASTING, HUMILIATION AND PRAYER.

By advice of the Council, and in compliance with a venerated usage, I appoint Thursday, the fifth day of April next, for Humiliation, Fasting and Prayer.

I recommend to each citizen to observe the day as a Christian;—if he be under the influence of any vice, to banish it;—if in error, to correct it;—if under obligations to others, honestly to discharge them; if suffering injuries, to forgive them;—if aware of animosities, to extinguish them;—and if able to do any benevolent act to which he owes his existence and his faculties, to do it. And with a conscience thus prepared, may we visit the Temple of God, to worship Him with that humble and happy disposition which always belongs to piety and innocence; beseeching Him that the religion he sent by our Saviour may not be perverted through the pride and prejudices of sectarianism, but may universally receive the homage of a correct faith and Good Works.

Especially, I recommend that, being members of one great community, we unite as Christian Politicians, so that we may render perpetual the peace and prosperity of our Country and of this State.

ENOCH LINCOLN.

BY THE GOVERNOR:
AMOS NICHOLS, Secretary of State.
Council Chamber, Portland, March 2, 1827.

MISSIONARY.

The Rev. Jonas King, missionary to Palestine, from whose journals and letters we have repeatedly made interesting extracts, is a native of Massachusetts, and received his education at Williams College and Andover. Having been appointed professor of the oriental languages in Amherst College, this excellent man came to the noble determination of perfecting himself, before he took his professorship in the college, in those languages by visiting countries where they were spoken. Having travelled to Paris with this intention, he was engaged by a missionary society in that city, to visit Palestine to distribute the word of God while he staid in the Arabic and Syrian languages. His journey has been prosperous, and he has returned to France on his way home. From the Missionary Herald for March we extract the reflections which Mr. King made when he left his fellow laborers in Syria, to meet, one of them at least, no more on earth.

"Messrs. Fisk and Bird accompanied me to the ship. On our way, the conversation turned upon the dangers, to which we were likely to be exposed; the little probability of our ever meeting again in this world; the importance of being faithful, while it is called to-day; and the hope of meeting each other with joy, when our labors and trials should be finished. After remaining a little time with me in the ship, we bade each other farewell."

It is now three years, within three days, since I set out on this mission. They have passed away like a dream of the night. Whether any good has been accomplished, through my feeble instrumentality, the last great day will disclose. The account is sealed up in the books of heaven, and when they shall be opened, I feel that I must surely confess, that I have been but a very unprofitable servant. My joy is, that I have been permitted, in some degree, to aid, in a divine and glorious work, men, whom I consider as far more worthy than myself, to proclaim the unsearchable riches of Christ. The mission, I doubt not, will prosper, though it be in the land where the crescent and the red banner wave, and where ignorance and superstition and vice have combined to make a mighty stand.

The passing traveller may ask, what have you done that can you do? and we will only say, The Lord is great in Zion, high above all the people, mighty in battle, and, through faith in his name, kingdoms may be subdued, lions' mouths stopped, the violence of fire

quenched, weakness made strong, and the armies of the aliens put to flight.

The true missionary acts from higher policy, than that which sways the kingdoms of this world. He reckons not the victories he is to win, by the numbers he can bring into field, or from the single strength of his own right hand. With meekness he looks up towards heaven, and hears the consoling promise, "Lo, I am with you always, even unto the end of the world." With the eye of faith, he sees round about him, as about the prophet of old, multitude of horses and chariots of fire, and he fears not the host of the Syrian king. The host of Amalek may press sore upon him, but he holds the "rod of God" in his hands, and is sure that Israel will prevail. He looks continually to him, who is clothed with a vesture dipped in blood, and whose name is called the Word of God. He sees upon his vesture, and upon his thigh, a name written, "King of kings, and Lord of lords," before whom the beast and the false prophet must inevitably fall. The true missionary walks by faith, and not by sight. He endures as seeing him who is invisible, who is the high, the living, the mighty; before whom, the kings, princes and potentates of the earth, and all the nations, are as nothing, and less than nothing, and vanity. Let not missionaries, or missionary societies, be discouraged, because they see no present fruit of their labors. Seed time and harvest seldom meet together. They shall reap in due time, if they faint not."

Mr. King, on his return, touched at Mahoa, from whence he sailed to Barcelona, and travelled through Spain to the frontiers of France. So long had he been in countries under the cruel power of the Turk and of the inquisition that he hailed France, bad as that country is, with delight.

"When, from the heights of the Pyrenees, I first caught once more a view of the cultivated plains of France, my joy was great. Welcome, thrice welcome, ye sweet vineyards, and smiling green fields. Four years have rolled away, since I bade you farewell. Thanks to the Great Author of good, who has preserved me in the midst of the burning desert, and from the scorching rays of the sun in a sickly climate. Thanks to Him, who has preserved my sight, and permitted me once more to behold thee. With all thy gayety and infidelity, thou art more lovely than the land of the Moslem; far happier than that dark, vengeful, pagan-Christian country, from which the snow-clad mountains separate thee. My feet are glad to enter thy borders, and with heart-felt joy I greet thee."

REVIVALS.

DOVER, N. H.
TO THE PUBLISHER OF ZION'S HERALD.

DEAR SIR,—The sketch I gave you to publish in the columns of the Herald on the opening of the new year had scarcely winged its way to the thousands of our Israel ere we began to realize the hopes we had then dared to indulge.

For several weeks an unusual excitement was visible amongst the people, and we thought we discovered appearances of good. Our prayer meetings were attended better than formerly, and Christians felt the burden of the Lord pressing heavily upon their souls. We did not wait long for the manifest tokens of the work. A few appeared almost immediately, and before sinners, and were seen sheltered within the ark of the covenant, and we rejoiced with exceeding great joy, while we anticipated a yet more glorious ingathering. The work was in this hopeful state, when the droppings of the sanctuary distilling sweetly upon our souls when our beloved brother Hoyt paid us his stated quarterly visit. His coming was attended with the divine blessing, and his preaching with the demonstration of the Spirit and with power. He appeared enjoying the fullness of the gospel of peace, and at no former period since I had the pleasure and happiness to be under his direction and care has he labored with such abundant success. During his stay, about 12 or 15, we have cause to hope, were emancipated from the power and dominion of sin, and are now walking in the light of life. Since his departure probably as many more have been gathered home to their Father's house and friendship, and are rejoicing in the God of their salvation. The Lord is still, we trust, on the giving hand. We have by no means done laboring, hoping, and believing. What we have seen and experienced of the wonder working power of true religion has given new vigor to our souls, a new impulse to our devotional exercises. Our hands have not slackened, nor does our faith flag. We cannot boast of such great things as are accomplished in other and more favored parts of the field of labor; but we are thankful for a little, and know that the little heaven may yet leaven the whole lump. The handful of seed that was sown in the barren places of the earth by the Galilean peasant and his despised band have long since grown up, and become lofty trees, waving majestically to the breeze of Heaven. Small beginnings are not generally thought encouraging. We are too apt to despise the day of small things. But to the contemplative mind, imbued with evangelical truth, they are looked upon with pleasure, and nursed with diligence and care, knowing the promise, that "we shall reap if we faint not." We, therefore, look forward through the lapse of years and with an eye of faith behold this infant church under the good providence of God, maturing and full of strength, standing forth in bold relief, stretching out its fostering arms and encircling hundreds within its friendly shelter, who are now in the wilderness of sin, exposed to dangers and treading on the verge of ruin.

I cannot pass over in silence some of the causes which have more or less, directly, or indirectly promoted the work of God in this town. Since our chapel was built, we have been destitute of a proper room for holding prayer meetings. The one we occasionally occupied being in a private house, small and inconvenient, many who otherwise would have attended these most profitable meetings, kept away. Consequently the means to do good were contracted, and the work of the Lord did not progress. Towards the close of the year our brethren and sisters subscribed among themselves sufficient to build a convenient vestry, which was erected by the blessing of God, just at the opening of the new year. In it we held our annual watch-night, and from the moment it was dedicated to the service of the Lord to the present hour, we have not had one barren meeting under its roof. This is such a good example for our brethren and friends in other parts to imitate that I conceived it my duty to exhibit it in this public manner, that they may "go and do likewise."

Another great auxiliary, in producing serious impressions upon the minds of the people, and aiding the ministry of the word, has been the pretty general circulation of the Herald. Indeed I am acquainted with a number who previous to taking it were scarcely ever induced to look into a book; but who now solicit me earnestly to loan them religious works. This spirit of inquiry I have endeavored to encourage by opening my library to all who feel a disposition to read and study. I have not hoarded up the Herald. After it has been read in my family, I send it forth among the children and into families that do not take it. By this means it becomes a fine tract, dividing itself into a thousand parts, and travelling into places that never before had been visited with such messengers of love and pity. I have known it to be read eagerly by many who for years had not spent one hour in reflecting upon serious matters. It is exceedingly gratifying to see the dear little children with their eyes sparkling, carrying out Yonah's retractor, for I take them all, and after they have read them thoroughly—yes, and attentively too, returning so pleased and happy, and inquiring for another and another. God Almighty bless them, for of such is the kingdom of Heaven.

On the whole, we have great reason to be encour-

aged and to trust in the Lord, and to glory in bearing precious seed.

Dover, March 1, 1827.

NORTHFIELD, MASS.

The Great Head of the church is reviving His precious work in this town. This work commenced months since under the faithful and persevering labors of brother H. Collier, a local preacher. For a few weeks past it has progressed with increasing power.

It is not as yet extensive, being principally confined to one neighborhood; but here the moral change is surprising. We see the gray headed sinner, the faded and the intemperate renouncing their long deep rooted vices, and engaging, with great fervor and deep solemnity, in the sacred worship of God. The moralist, also, is brought to see that his life is deceitful above all things and desperately wicked, and without that "faith which works by love, and is not saved." The Universalist feels his ready inclination to tremble under him, and with fearful anticipation of the approaching storms of Divine wrath, the agony of soul, cries aloud for mercy, and, in the favor of God, is enabled to praise Him for deliverance from his fatal delusions. A few new converts, from the Creator in their youth, and with noble firmness, refuse the gay pleasures peculiar to their generation, and are chiefly confined to heads of families. In several instances the husband and the wife have united in the service of the Lord, publicly confessing their sins in the sacred ordinance of baptism, at the same time presenting their children to the Lord in the same way. Eighteen have joined our church within a few weeks, and many more are awakened to a sense of their wretchedness and danger while out of Christ, that men would praise the Lord for his goodness to his wonderful works to the children of men.

J. EDWARDS, JR.
Ashburnham Circuit, Feb. 23, 1827.

THOMPSON, CON.

TO THE PUBLISHER OF ZION'S HERALD.
Dear Brother,—As it is a cause of joy, to me, of Jesus, to hear of the prosperity of Zion, I cast in my mite also. The Lord has wrought a great work for us in the town of Thompson, Co., in the neighborhood of the Methodist church. In the revival about twenty profess to have experienced a radical change of heart. In most of these cases subjects of this reformation, conviction was not clear. Nine of the converts have been substantial, who appear to be steadfast in the love of Lord Jesus Christ. This reformation commenced our watch night, held in this place the last night of our year. It was a stormy night, and but a small congregation attended, during any part of the night. So few remained after the close of the first watch, that we did not know what course to take; but after we began to sing and pray, and it was then that the Lord was with us in power. When attention was given to those who were seeking religion to make it manifest, three came forward to the Lord. From that time the number increased till the work came to a stand. The evening good work should abate we do not know, but individual, I believe, that, if all had been careful to maintain a Christian spirit and temper, and before sinners, the work would have spread around this region. O, may the time soon come when professors of religion will not use their talents to stop the work of reformation; when they will kill converts as soon as they are born; or when will not try to convert them to their own creed, without having any respect to the prosperity of Zion. This I fear, has been the case too much in this land. Yet notwithstanding what has taken place in the work of the Lord, we are still praying and expecting that He will revive His work again in this town, to the glory of His unspeakable goodness. We are to be good to serve the Lord. Indeed, I am more determined and encouraged to spend more of my cause than at the present time. I remain in the bonds of the Gospel of Christ.

HEMAN PERCIVAL
Thompson, Feb. 28th, 1827.

From the Christian Advocate.

Bellevue, U. C., Jan. 30, 1827.
DEAR BRETHREN.—At this time, it is a great blessing to be on the rise among the white population, the Indians here exceed our most sanguine expectations. I believe this whole tribe are now coming to God, and are happy in the Christian faith.

power of God is so visible among them, and that so circumspet before the world, and they are fervent in their devotions, that it affords a pressing lesson to the minds of older, and more experienced Christians, and demonstration in favor of Christian religion to all others who are not yet brought to a proverb. I must say my soul feels great God in their behalf while I write; and to the privileges of my whole life. Their godly humility, gratitude to God and Christian meekness and undisciplined love; their entire equality any thing I have witnessed in the Methodist. In short, the blessings of Abrahamic come upon them, through Jesus Christ. May pious minister pray, "let the blessing spread, may all the people say Amen. Yours affectionately, DAVID BRECKENRIDGE."



WEDNESDAY, MARCH 14, 1827.

DESIRE FOR HAPPINESS.

In the deep, swelling bosom of man there is a principle of such power over human destiny, that it demands consideration. Superficial and transient pleasures may be in the structure of the mind, exerting a feeble force in the formation of character, unable to obstruct the tide of happiness. A glowing imagination may play and adorn the roses, or array them with nightshade; but the tyrannical passion of the soul requires the intervention of philosophy to detect the mode of its existence, and the uses of its being.

The pale infant on its mother's breast, the placid face, the lineaments of an unknown countenance, the unstained canvas of a young man, whose features, have lightly traced the playful lines of hidden vigor, which shall, ere long, cease to be a calm expression of the sweet countenance

